

A 114
SERMON

Preach'd before the
Incorporated SOCIETY
FOR THE
Propagation of the Gospel in
Foreign Parts ;
AT THEIR
ANNIVERSARY MEETING
IN THE

Parish-Church of St. Mary-le-Bow,

On Friday, February 21. 1723.

By the Right Reverend Father in GOD,
THOMAS, Lord Bishop of E L T.

L O N D O N,

Printed by J. DOWNING, in Bartholomew-Close
near West-Smithfield, 1724.

W

February 21, 1723.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel
in Foreign Parts.*

ORder'd, That the Thanks of the
Society, be given to the Right
Reverend the Lord Bishop of *Ely*, for
his Sermon preached this Day before
the Society; And that he be desired
to Print the same.

David Humphreys, Secretary.



Magdalene College

Cambridge 1914



St. Luke ii. 32.

A Light to lighten the Gentiles.

THOUGH the *Jewish* Nation was, by the Designment of God, to be so happy above all other Nations of the World, that the *Messiah*, or Saviour, was to descend from one of their Tribes; yet was he not to be born, and come into the World for their Benefit only, as they indeed vainly imagined; but his coming was to be of universal Benefit to Mankind, that all other Nations, as well as they, might be Blessed in him, when by his Means they should all *see* and feel *the Salvation of God*. On this

Account was he, by the Prophet *Haggai* styled, *The Desire of all Nations*, Hag. ii. 7. And it was more than once expressly foretold of him by another, above 700 Years before he was born, viz. by the Evangelical Prophet *Isaiab*, That God would give him a *Light to the Gentiles*, that he might be for *Salvation unto the Ends of the Earth*, Isai. xlii. 1, 6. and xlix. 6. The very same Thing which good old *Simeon*, fill'd with the Spirit of GOD, here prophesied of him, when he took him up in his Arms in the Temple, and blessed God, and said, Lord, now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, A Light to lighten the Gentiles, and the Glory of thy People Israel. The former Part of this Prophecy began to be fulfilled very soon, as we hope the latter Part will also be in GOD's good Time.

AND indeed a Great and Glorious Work of GOD this was, and highly worthy of the great Lover of Souls, thus to take Compassion upon a miserably dark benighted

for the Propagation of the Gospel. 5

nighted World, as that of the *Gentiles* was, and to cause a *Light* to spring up, even *the Sun of Righteousness* to arise with *bealing in his Wings*, on them who sat in *Darkness*, and in the *Shadow of Death*.

THIS is the Subject I propose to entertain your Mediations with at this Time. A Subject, I hope, not improper to be treated on on this Occasion, the Solemn Anniversary Meeting of this Honourable *Society for the Propagation of the Gospel in Foreign Parts*.

Now that I may treat of it in the most useful Manner, so as to beget in our Minds a due Sense of the immense Goodness of GOD, in thus giving his Son to be *a Light to lighten the Gentiles*, and of our Obligations consequent upon it, I apprehend it will be proper for me to do these *Two Things*.

First, To endeavour to represent to you the sad, forlorn, wretched State of the *Gentile World*, before CHRIST our Lord and Saviour was born.

A 3

Secondly,

Secondly, To shew what was done by him for the *Enlightning* of it, and the happy Consequences ensuing thereupon.

HAVING done both these, I shall conclude with a suitable Application.

First, I shall endeavour to represent to you the sad, forlorn, wretched State of the *Gentile* World, before CHRIST our Lord and Saviour was born.

Now in Order to this, we may observe, that this is continually set out to us in the Holy Scriptures, under the Metaphor of *Darkness*, St. Luke i. 79. *To give Light to them that sit in Darkness.* Acts xxvi. 18. *To open their Eyes*, (that is, the *Gentiles*) *and to turn them from Darkness to Light, and from the Power of Satan unto God.* Ephes. v. 8. *For ye were sometimes Darkness, but now are ye Light in the Lord.* And in many other Places, too well known, to want to be recited here before this Auditory. Now we all know, that *Darkness* is a very melancholy, uncomfortable

comfortable State. *He that walketh in Darknes*, says our Saviour, *St. John xii. 35. knoweth not whither he goeth.* He cannot go forward with any comfortable Assurance of Safety, as he that walketh in the *Light* may do, for his Mind is in some Confusion, by Reason of the Danger he is in; he may fall into a Pit, or into a Snare, some fatal Mischief may attend him, his next Step, for ought he knows, may be to his Ruine. Which gives all Mankind a natural Aversion to it, a Fear and Dread of it, and makes them rejoice at the Return of the *Light* and Day. And well therefore might the saddest State, that ever Mankind was in, be represented by *Darknes*. A *Darknes*, in this resembling that of *Egypt*, that it was a *Darknes which might be felt.* It was a *Darknes* far more uncomfortable than that of the Night, occasioned by the withdrawing of the Light of the Sun, and is removed again when that returns the next Morning: For it was a *Darknes* drawn over the Understanding of Men; it affected their better Part, the noblest Faculty of the Soul. Their Reason was clouded with so thick a Veil of Ignorance and Error,

that they either knew not their chiefest Good, or if they had sometimes any Glimmerings of it, were at a Loss which way to attain it.

Now that the State of the *Heathen* World was such a State of Ignorance, Error, and Confusion, and full of the evil Consequences of them, Fears and Distrusts, corrupt Opinions, and abominable Practices, before the coming of CHRIST, and the Preaching of the Gospel, might be made appear from many Considerations; but I shall choose at present to represent it to you under these three Heads.

First, THEIR gross Ignorance of the true GOD, and of the Government of the World by his Providence.

Secondly, THEIR being greatly under the Power of *Satan*, who blinded their Understandings, and incited them to all Manner of Wickedness.

Thirdly, THEIR Uncertainty about a Future State.

First,

First, THE gross Ignorance of the *Hea-*
then World, as touching the true G O D,
and the Government of the World by his
Providence, do plainly shew the State they
were in, to have been very wretched and
miserable.

BEFORE our Saviour came into the
World, *in Judah only was God known, and*
his Name great in Israel: at Salem was
his Tabernacle, and his Dwelling in Sion.
He had vouchsafed to make a clear Mani-
festation of himself to the *Jews*, whom
he had chosen for his own peculiar People,
by many express Revelations, and also by
many wonderful Dispensations of his Pro-
vidence towards them. But these were
but a small Part in Respect of the rest
of the World, whom they despised, and
were themselves generally hated by them.
From whom therefore it was not likely,
that they either should, or indeed would,
receive any Information concerning the
true G O D.

No, the far greater Part of the World,
which were the *Gentiles*, were, as it were,
with-

without God in the World. They were not *Atheists*, such as denied altogether the Being of a GOD, but they were ignorant of the true one. They were so far from acknowledging no GOD at all, that they had an infinite Number of Gods, to which, after their Way, they paid their Adorations. They worshipped the Sun, and Moon, and Stars, the Earth and Air, the Fire and the Water, for Gods. Nay, they were so far corrupted, as to make Gods of the vilest of Creatures, for they worshipt Stocks and Stones, nay, and went further yet, even Devils and Evil Spirits for Gods. And as their Gods were vile, so were the Ceremonies of their Worship notoriously known to have been obscene, inhumane, and barbarous.

IF some of the wisest among them did own the Supreme GOD, as St. *Paul* seems to own, *Rom. i. 21.* yet *they glorified him not as God, but became vain in their Imaginations, and changed the Glory of the incorruptible God, into an Image made like unto corruptible Man, and to Birds, and four-footed Beasts, and creeping Things,* ver. 23. As for the Generality of the
Hea-

for the Propagation of the Gospel. II

Heathen World, they knew nothing at all of him. The *Athenians* themselves, who, at the Time of CHRIST's Coming, were some of the most learned, and so most refined Part of the World, were yet grossly ignorant of the true GOD, as you may see by reading over the 17th Chapter of the *Acts*. And not at all better was it with the *Romans*, who were the other learned and refined Part of the World. The one Supreme GOD was lost in the Multitude of their Gods.

AND then as to the Government of the World by a Providence, tho' by their religious Rites and Adorations, they did seem to intimate, that they did hope for some Good, or fear some Evil from those to whom they paid them; yet the innumerable foolish and superstitious Customs and Observations among them, and their wonderful Niceness about them, their raking into the Entrails of Beasts, their Observations of the flying of Birds, and of a thousand lucky or unlucky Omens, as they call'd them, do plainly shew, that the far greater Part of them, the Vulgar at least, were so weak and ignorant, as to expect

expect their Happiness or Unhappiness from them, more than from the wise and gracious and provident Direction of any Superiour Being.

If any of the wisest, and best, and thinking Men among them, did by grave and sober Reasonings bring themselves to a Belief of a Providence, superintending human Affairs, yet the Generality thought nothing at all of it. And no wonder, when one great Sect among them, who yet had the Reputation of Men of Parts, the *Epicureans*, taught, that the Gods did not concern themselves with the Government of the Things of this lower World, but enjoyed a perpetual Ease and Rest above, in which their Happiness did consist, and that therefore all Things here happen'd by Chance. And another, the *Stoicks*, taught, that all Things were determined by Fate and Destiny, which it was impossible for any Man to alter.

THIS was the State of the World, as to the greatest Part of it, before CHRIST came, with Regard to GOD and his Providence. They were grossly ignorant of
the

the true GOD, and of the Government of the World by his Providence. And might not This then be very justly said to be a most sad and wretched State, for Men to live in the World without the Knowledge of GOD ; to live in a World, where we are daily beset with innumerable Evils, Afflictions and Calamities, or continually threatned with the Danger of them ; and not to know that there is a Superiour Being, infinitely Wise, Powerful and Good, by whose Providence all Things in this World are governed ; without whose Permission nothing that is Evil can happen to us ; and who is infinitely gracious in wishing our Happiness, and knows all Ways possible to procure it ? Certainly, That must be a most wretched State, for Men not to know the true GOD, nor have any Notion of his Providence, without the Belief and Knowledge of whom, there can be no true Comfort in this World, nor any certain Hopes of another.

Secondly, ANOTHER Thing wherein the wretched State of the *Heathen* World did consist, was this, That they were greatly under the Power of Satan, who blinded their

14 *A Sermon before the Society*

their Understandings, and incited them to all Manner of Wickedness. The Devil is, by the Apostle St. Paul, called *the God of this World*, 2 Cor. iv. 4. And Evil Spirits are by him called, *Ephes. vi. 12. Principalities and Powers, and the Rulers of the Darkness of this World, and spiritual Wickednesses in high Places*; that is, who have their Stations in the Regions of the Air; and the Head or Chief of them is in *Eph. ii. 2. called the Prince of the Power of the Air, the Spirit which worketh in the Children of Disobedience*, that is, the *Heathen World*. And well indeed might Satan and his Tribe, be styled *the Rulers of the Darkness of this World*; for never did the very worst of human Tyrants exercise such an absolute and cruel Dominion, over their Subjects or Slaves, as these wicked and Aerial Spirits did, over the poor benighted *Heathens*. They blinded the Eyes of their Understandings, that they might not see their Misery, and their Bodies they oftentimes possess'd and tormented with divers loathsome Diseases, causing inexpressible Pains, which forced them to cry out, and roar and foam like distracted Persons, as we read in the Gospels, and
in

in other Authors that have written of those Times. They often perswaded their Votaries to the most barbarous and inhumane Cruelties, even *to offer their Sons and Daughters*, their most beloved Offspring, *to them* in Sacrifice, and with their own Hands to shed their innocent Bloud.

AND if any one would see the Wickednesses to which they perswaded the poor ignorant *Heathens*, in which they became almost universally successful, let him read the black Catalogue of abominable and filthy Sins mentioned by St. *Paul*, *Rom. Chap. 1.* and I think he cannot easily imagine or conceive a worse.

AND if This then be not a most sad wretched State, I know not what is: To be destitute of the Knowledge of the true GOD, and to be given over to the Power of the Devil. The one deprived them of the best Thing this World can afford, the Favour of that true and only GOD; and the other consign'd them over to the greatest Mischief on this Side Hell, the Malice and Tyranny of the Devil, that great Enemy and Tormenter of Mankind.

Thirdly,

Thirdly, THE *Third* Thing which I shall now mention, wherein the wretched State of the *Heathen* World did consist, was, their Uncertainty about a Future State.

Now that it was thus with them, is evident from the Writings of all the Great Men that ever were among them, who all speak of it as a Matter of great Uncertainty. If they do sometimes seem to entertain any Hopes of it, they rather express their Desires, than their full Assurance concerning it. Thus *Seneca*, with others, often speak to this Purpose: '*That if the Soul remains after this Life, there is no doubt, but good Men shall be happy, and bad Men miserable; but whether the Soul does out-live the Body or not, that they could not positively determine.*

If the great Philosopher among the *Romans*, *Cicero*, does sometimes express himself with a good deal of Confidence, concerning the Future happy State of those brave Souls, who have left this World, as he does in his most admirable Book *De Senectute*; yet in another Discourse of his,

his, in his *Tusculan Questions*, having reckon'd up the different Sentiments of the Philosophers about the Soul's Immortality, he concludes thus doubtfully at last, 'Which of these Opinions is true, some God must tell us; which is most like to Truth, is a great Question.' And thus the bravest of the Heathens, *Socrates*, in that admirable Discourse of his before his Death, which *Plato* gives us an Account of in his *Phædo*, speaks thus: 'I hope to go hence to good Men, but of that I am not very confident; nor does it become any wise Man to be positive, that so it will be.' And if then the most learned and wisest among the *Heathens*, were so doubtful in this Point of a Future State, it is in vain to expect a better Account of it among the unlearned Multitude of them.

THEY had indeed gathered up some faint Glimmerings of it from the Writings of their Poets, who talked pretty Things of *the Elysian Fields*, where good Souls were to pass their Time in Pleasure; and of *Charon's Boat*, which was to carry them over *the River Styx*; and of *the Infernal Judges*, who were to allot the Good to

B

Places

Places of Ease and Delight, and the Wicked to Torments; but these had such Mixtures of *Folly* and *Fable* in them, that the wisest despis'd and laugh'd at them, and the weaker Sort were very little or not at all influenced by them. And being thus uncertain about the Soul's Immortality, it is no wonder at all, that they never so much as once thought of the Resurrection of the Body, as 'tis certain they never did.

AND how sad and wretched then must the State of that People be, who when they saw themselves surrounded with Abundance of Evils in this World, to which the best of Men were oftentimes most exposed, and the most wicked and prophane more generally delivered from, could yet see no certain Hopes of another Life after this, where the Vertuous should meet with a better Fate, for what they suffered here; and the Ungodly meet with Punishments suitable to their Crimes; but that all, for ought they knew, went the same Way, and vanished into their primitive nothing again at their Deaths?

THIS

THIS is a sad, but true Account, of the *Heathen* World; before CHRIST our Lord and Saviour was born.

I come now in the *Second* Place to shew, what was done by him for the *enlightning* of it, for bringing them out of this sad State of *Darkness*, and the happy Consequences ensuing thereupon.

Now therefore, when CHRIST, the Son of GOD, came into the World, He First, by his own admirable Discourses, joyned with the most perfect Pattern of Holiness in his Life, began to give Men so much clearer and nobler Idea's of One Supreme GOD, the great Creator and Preserver of the World, and who governs all Things by his Providence, than they ever had before, and did acquaint them with all his infinite Perfections; representing him to them as most amiable for his Goodness, so most dreadful for his Power and Justice; and withal describing him to be a pure Spirit, and consequently ought to be worshipped in such a Manner, as is most suitable to his spiritual Nature; and moreover spake

so plainly of a Future State; that these presently raised the Attention and Admiration of all, that were so happy as to come within the Compass of his Conversation, and to behold the Miracles that he wrought, and made them confess, that he who thus *spake, as never Man before spake*, and did, as never Man before did, was certainly *a Teacher come from God, to teach them the Way of God more perfectly*; and from thence to conclude, that therefore they ought to lead their Lives in a more holy Manner than ever they had done before, if they expected the Favour of this Great, and Good, and Wise, and Just Being in this World, or his Mercy in the next.

THEN *Secondly*, because the Scene of his own Actions was to be only amongst his own Countrymen the *Jews*, he chose others to hear all his Discourses, and to be the Witnesses of all his Actions; and to these he gave Commission to go and publish to all the World what they had seen and heard; having first endowed them with extraordinary Powers from on high to that Purpose; that by their Means, the
Go-

Gospel, which contained the *glad Tidings of God's Reconciliation with Mankind*, through his Son, our Lord and Saviour JESUS CHRIST, might be preached to all Nations, and so *all People might see the Salvation of God.*

AND accordingly, when the World began to be enlightned with the Pure and Holy Doctrines of the Gospel, published every where by the Apostles of CHRIST, Men of great Piety and Simplicity of Life, and who lived themselves, as if they believed all that they said to be true, and who often wrought Miracles in Confirmation of the Truth of what they said; when they gave Men more noble and exalted Rules of Piety and Vertue to live by, than the World had ever been acquainted with before, and assured them of the inward secret Assistance of God's Holy Spirit, to help their Weakness, and to strengthen them against the Power and Force of Temptations; to assist them in all their Conflicts with their spiritual Enemies, and to comfort and support them in all their Afflictions and Sufferings; when they *Preached every where that Men should*

Repent of all their former Sins, and that whoever did heartily do so, and forsake them, should certainly find Mercy with GOD, and have all their Sins, how great and heinous soever, forgiven them, for the Sake of the meritorious Death and Passion of his Son JESUS CHRIST: And especially, when they told them of another Life after this, where good Men, after having had their Bodies raised again, should both in Body and Soul be rewarded with inexpressible Eternal Happiness and Glory, and wicked Men be punished with most dreadful and Eternal Misery; and gave a sensible Demonstration to Mankind, of a Resurrection of the Body, and of that other Life, and consequently of a Future Judgment, by the Resurrection of CHRIST from the Dead, which they proved by incontestable Miracles, and underwent the most cruel Torments and Sufferings, and even Death it self, in Testimony of the Truths which they had declared: When, I say, such Doctrines as these were preached to the World, all the Powers of Hell were dismayed and confounded, they could not withstand the Light of so Glorious a Gospel as this was. When this perfect

fect Law of Righteousness was with such Clearness made known to them ; all the lying Oracles of the Infernal, Tyrannizing Demons, were immediately silenced and despised ; Error soon lost its Hold, and Truth prevailed. When GOD was declared to be *a Pure and Holy Spirit*, and was to be worshipped only *in Spirit and in Truth*, Men grew ashamed of all the superstitious and ridiculous Rites, wherewith they had been accustomed to approach the Temples of their impure Deities, and appeared in the Presence of the most High God *with Reverence and Godly Fear*. They saw it was in vain to put their Confidence any longer in Steams of Smoke raised from the Bloud of Beasts, and the Incense of Gums, for an Atonement for their Sins. But they offered a purer Sacrifice to a more pure and holy Being, a broken and contrite Heart for their past Sins, and holy Resolutions and sincere Endeavours of Amendment for the Time to come, without which they knew very well, that all their most costly Oblations would be to no Purpose ; and then humbly hoped for Mercy and Pardon, thro' the infinite Merits of their dear Saviour and Redeemer JESUS CHRIST.

SUCH was the mighty Change in the *Heathen* World, when the Light of the glorious Gospel of Truth and Salvation broke in upon them, and *the Day-spring from on high visited them*. The Night of Darknefs and Ignorance fled before it. Men were rouzed from the Lethargy of Error and Sin, wherein they had so long laid, and being ashamed of their former Follies and wicked Works, became all Life and Vigour in the Service of the True GOD, and his Son JESUS CHRIST, *who in his abundant Mercy had called them out of Darknefs, into his marvellous Light*.

I come now to the *Third* and Last Thing I proposed, *viz.* to Conclude with a Suitable Application. And,

First, THE Consideration of this Glorious Light being diffused on the World, should raise in us the highest Gratitude to GOD for it; which we should shew by all possible Expressions of Joy and Thankfulness. When the Angel brought the News of our Saviour's Birth to the Shepherds, with what Joy does he relate it?

Luke

Luke ii. 10, 11. Behold, I bring you glad Tidings of great Joy, which shall be to all People. For unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord. And so also, when the Wise Men, that came from the East, saw the Star which conducted them to the Place of his Birth, 'tis said, that they rejoiced with exceeding great Joy, Matt. ii. 10. If they then rejoiced so much at the dawning of this Glorious Light: Nay, if Abraham rejoiced, when he saw this Day afar off, the Day, when the Sun of Righteousness should arise with Healing and Salvation under his Wings; how should our Hearts be filled with Joy, and our Mouths with Praises, when we consider that that long-look'd for Day has appeared, and do contemplate the wonderful Effects that followed the breaking forth of that Light upon the World; how many Millions of poor Souls, that knew nothing of the True God that made them and preserved them, but were under the Power and Tyranny of the Devil, and enslaved to their own brutish Lusts, and must have so continued, to the Hazard of their being utterly undone, for ought that we know, were, by the
Mercy

Mercy of GOD called out of that dismal State of Darkneſs and Miſery, to be Partakers of *the glad Tidings of Peace and Salvation*, declared by the Goſpel. Nay, if the Angels in Heaven do rejoice at the Repentance of one Sinner, and are exceeding glad to ſee one ſingle Soul reſtored, as it were, from Death to Life; can we do leſs than praife GOD with all our Souls, when we conſider how a whole World was recovered from the Error of their Ways, and *delivered from the Bondage of Corruption into the glorious Liberty of the Children of God*, and from Darkneſs and Miſery led into the Way of being eternally happy, by the Light of the Holy Goſpel ſhining out upon them?

NAY, when we conſider, how even we ourſelves have a Share in that Happineſs, and muſt have been miſerable without it? For this Nation was one wretched Part of that *Heathen World*, though *we are now light in the Lord*. *We were in Time paſt not his People*, as the Apoſtle ſpeaks, 1 Pet. ii. 10, 11. *though we are now the People of God*. O therefore how ſhould we ſhew forth the Praiſes of him, *who hath called*

us out of Darknes into his marvellous Light! And every one of us break out into that joyful Hymn of the blessed Mother of our Lord, My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour, for he hath regarded me and all Mankind in our low Estate!

Secondly, THIS Consideration, that we now live under the Light of the Gospel, should put us in Mind of making the best Use of all those Advantages and Opportunities, which by that Glorious Light are afforded to us. We should walk as the Children of the Light, in a holy suitable Conversation. We should, as the Apostle St. Paul adviseth all Christians, have no Fellowship with the unfruitful Works of Darknes, but cast them off, and put on the whole Armour of Light. We should walk honestly, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy, but put on the Lord Jesus Christ, and not make Provision for the Flesh, to fulfil the Lusts thereof; that is, we should be ashamed, and even afraid, to live like Heathens, in all Wickedness and Uncleaness, now that
G O D

GOD has granted us the Honour and Privilege of being Christians, and has thereby called us unto Holiness. *The Times of the Heathen Ignorance*, St. Paul tells the *Athenians*, Acts xvii. 30. *God winked at*; the Divine Mercy waited to be gracious to them, and did not so severely observe, nor so immediately punish their Wickedness, as it deserved; but *he now commandeth all Men every where to repent*; and unless they do so, and set themselves to make Returns of Duty and Holiness, suitable to that Glorious Light which he has given them, the greater, far greater, will be their Condemnation another Day, and their Punishment more intolerable; according to our Saviour's own Rule, *Those Servants which knew their Lord's Will, and did not act according to it, shall be beaten with many Stripes. For unto whomsoever much is given, of him shall be much required.* Luke xii. 47, 48.

Lastly, THE Light we enjoy, and the many unspeakable Advantages of it, should teach us to have a compassionate Sense of the Miseries of all those unhappy Creatures, who either still sit altogether in
Dark-

Darkness, and want the Light of the Gospel of CHRIST for their Direction; or who having been in Part enlightned with it, do yet still want many Assistances for the perfecting that excellent Work, which is so happily begun among them.

THE former we may, and it is our Duty to do it, Assist with our Prayers to GOD for them, that he would, in his infinite Mercy, and in his due Time, by Ways suited to his infinite Wisdom and Goodness, bring them in to be Partakers of that great Blessing which we enjoy. There are many Glorious Things said in the Holy Scriptures, concerning the *Gentiles*, which do not, I confess, seem to me to have had their full Completion as yet. The Calling of many of them by the Preaching of the Gospel into the Church of CHRIST, was indeed a very gracious and astonishing Act of GOD's Providence to them, and was worthy therefore to be set forth in many lofty Expressions by the Prophets; but still all that has hitherto come to pass, seems to me to be very far short of what is promised in those Places, where it is said, *That all the Ends of the Earth*

*Earth shall see the Salvation of God; and to CHRIST the Son of GOD is promised, that God will give him the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession, Psal. ii. 8. And in that remarkable Place of Malachi, Chap. i. 11. From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name, and a pure Offering, for my Name shall be great among the Heathen, saith the Lord of Hosts. And in many other Places to the same Purpose. I say what has been hitherto done in Favour of them, seems not to come up to what is promised, since we know very well, that there are many, very many Nations, that still remain in the grossest *Darkness* and *Ignorance* of *Heathenism*; and there may be many more still which we never heard of, nor know any Thing at all of them; and therefore, surely it becomes us, who know the Value of this Blessing, to become most humble and earnest Petitioners at the Throne of Grace, that GOD would hasten in his Time the so often promised Mercy, that *all the Heathen shall praise him.**

As

As to those Nations, which having been in Part enlightned with the Holy Gospel of CHRIST, but do still want many Assistances for the perfecting the excellent Work which is so happily begun among them; those especially, for which this so Honourable and Worthy Society is concern'd: Give me leave to crave your Patience a little longer, while I say something of what I think may with great Reason be expected, should be the Behaviour of the People of this Nation towards them.

THERE are, as you have often heard, on the like Occasion, in his Majesty's Dominions abroad, the Plantations in *America*, vast Numbers of Persons, who, as to the State of Religion among them, were but till very lately, when it pleased GOD to put into the Heart of his late Majesty King *William*, of Glorious Memory, to erect a Society *for the Propagation of the Gospel in Foreign Parts*, (which was in the Year 1701) I say, many of these were till then in a most deplorable Condition, as we may well imagine, when *in a vast Tract of Land, far greater than all England, Scotland,*

land, *and* Ireland together, there were fewer Churches, than are in the very least Diocese of this Kingdom, about 100 in the whole, as has been observ'd by a late Reverend Prelate; on the like Occasion with this. So that till this Charity took Place, many of the Colonies among them must needs have been destitute of all Sorts of Provision for the Exercise of any Religion at all, in publick at least, and much more of any Instruction in the True.

SINCE that Blessed Work began to take Place, great has been the Change of the Face of Religion in that wide and before uncultivated Countrey. Many more Churches have been built, and many Missionaries sent to teach them the Way of God more perfectly. Schools have been set up for the Instruction of the younger Sort, and to bring them up in the Nurture and Admonition of the Lord; and many of the barbarous ignorant *Indians*, both the Neighbours to these, and those that have been made use of for the Service of the Plantations, have been instructed in the Knowledge of God and his Christ, and brought into the Christian Fold by Baptism.

THIS

THIS has been done by the Society at an immense Charge, towards which they have been assisted by the charitable Contributions of many excellent and piously disposed Christians. But there are still wanting very great Sums, to set forward and perfect the same Glorious Designs, and truly Christian Purposes. To which it is hoped, that many more of this Great and Rich City, so eminent for their Charities on other Occasions, will readily afford their assisting Hand. There are many weighty Considerations to induce them and others to it.

GIVE me leave, for a Conclusion of this Discourse, just to mention some of them. As,

First, IF to extend our Charity to the *Bodily Necessities* of the distressed and miserable Part of Mankind, be a Duty incumbent on all Christians, according to the several Abilities which God has given them; then surely so much greater an Obligation must lay upon us, to be assistant to others in their *Spiritual Necessities*, as

C

These

These are of far greater Importance to be relieved than the Other are ; These being of *Eternal* Concern, the Other but of *Temporal*.

BESIDES, This Charity may extend its beneficial Influence also to vast Tracts of Countries yet unknown, possess'd by Savage *Indians*, that are Neighbours to our Plantations, to which, besides our own, the glorious Light of CHRIST's Holy Gospel may, by this Means, in GOD's due Time, be diffused by Degrees, to the Glory of GOD, the Honour of our blessed Saviour, and the unspeakable Felicity of many Millions of poor Souls, now in the utmost Darkness of Barbarity and Ignorance. To promote This, is a God-like Undertaking ; 'tis what GOD himself design'd in sending his Son into the World, *to bring Men out of Darkness into his marvellous Light*. 'Tis to imitate the Blessed JESUS himself, and to be in some Sort the Saviours to Mankind. 'Tis what our Neighbours of a far worse Religion do glory to be found in the Way of ; and do boast of their many Missions to this End. And shall we Protestants then, that have the best
and

and purest Religion in the World to promote, be less concerned for the Progress of it, than they are for making Profelytes to their vain Superstitions? Again, this Nation receives yearly a vast Encrease of Wealth from the Labours of the Inhabitants of those Plantations, and therefore we ought in Reason and Justice to be forward in promoting their Improvement in *Spiritual Things*; while they are so industrious, and take such vast Pains and Labour for our *Temporal Prosperity*, let us not for God's Sake be wanting to provide, according to our Ability, for their *Spiritual Good*, which, without our charitable Contributions for the Maintenance of Ministers and Catechists among them, to instil into them the Principles of the Christian Religion, and to train them up in them, will be in Danger, many of them at least, of continuing in a gross Ignorance of God and his CHRIST; which not to prevent, when it is in our Power to do it, may justly be feared, will bring down a Curse upon us, and all our Wealth, rather than a Blessing.

I have only this one Word more to add, which I shall leave upon your Minds; since

36 *A Sermon before the Society, &c.*

GOD has, in his Holy Word, given so many Promises of Blessings and Mercies of all Kinds to the good and charitable, they who exert their Charity on this Occasion, to promote a Work so excellent, as is the Instruction, and by that Means, it is to be hoped, may prove to the Salvation of many Thousands of Souls, may be assured, that they shall abundantly find their Account in it, *God will not forget their Labour of Love, which they have shewn for his Name's Sake.* They shall find ample Returns of Blessings from God for it in this World, or most certainly be rewarded with greater Degrees of Happiness and Glory in the next.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all Honour, Glory, and Praise, both now and for evermore. *Amen.*

F I N I S.



A N
ABSTRACT

O F T H E

*Proceedings of the Society for the
Propagation of the Gospel in Foreign Parts,
from the 15th of February 1722, to the
21st of February 1723.*

TH E Society, from the 31st of
January 1722, the Date of
their Auditors Report for that
Year, to the 29th of *January*
1723, the Date of their last
Report, have received the following Bene-
factions, Legacies, &c. from sev ral chari-
table Persons, towards carrying on the pious
Designs for which they were Incorporated,
viz. A Benefaction of six Guineas from sever- 06 06
al Persons, collected and remitted by the
Reverend Mr. *Thomas Bate*, Rector of
C 3 *Calk,*

- 01 00 0 *Calk, Derbyshire*: Another of one Pound from the Reverend Mr. *Fenwick* of *Hal-laughton*, by the Reverend Mr. *Mayo*: Ano-
- 35 00 0 ther of twenty five Pounds from a Person unknown, by the Reverend Dr. *Lupton*:
- 30 00 0 A Legacy of twenty Pounds bequeathed by the Reverend Mr. *Shute*, and paid by his Executrix Mrs. *Mary Prigg*: A Bene-
- 01 01 0 faction of a Guinea from a Person unknown, by the Reverend the Dean of *Glo-*
- 01 00 0 *cester*: Another of one Pound from the Reverend Mr. *Bewick* of *Barrow* in *Lei-*
- 300 00 0 *cestershire*, by the Reverend Mr. *Mayo*: A Legacy of two hundred Pounds be-
- 01 01 0 queathed by Sir *George Thorold* deceased, and paid by his Brother Sir *Samuel Tho-*
- 01 01 0 *rold*: A Benefaction of a Guinea from Mr. *John Blomfield* of *Little Stoneham* in *Suffolk*, by Mr. *Newman*: Another of a
- 01 01 0 Guinea from the Reverend Mr. *Howard* of *Kidderminster*, by the Reverend Mr.
- 10 10 0 *Mayo*: Another of ten Guineas, and ano-
- 05 05 0 ther of five Guineas, both from Persons unknown, by the Reverend the Dean of
- 05 05 0 *Glocester*: Another of five Guineas from a Gentlewoman who desires to be un-
- 00 10 6 known, by Mr. *Newman*: Another of half a Guinea from the Reverend Mr.
- 00 10 0 *Tucker* of *Clifton*, and another of ten Shillings from the Reverend Mr. *Sandi-*
- lands of *Speen* in *Berkshire*, both by the Reverend Mr. *Mayo*: Part of a Legacy left by the late Mr. *George Boyle* of *St. John's*

John's Parish in South Carolina, and paid
 by Mr. William Tryon, one hundred eighty 187 06 0
 seven Pounds six Shillings: A Benefaction
 of ten Guineas from an unknown Hand, 10 10 0
 by Order of the Reverend Mr. Newcomen,
 by the Reverend Dr. Asty: Another of
 one hundred Guineas from a Person who 105 00 0
 desires to be unknown, by the Right Re-
 verend the Lord Bishop of Rochester: A
 Legacy of twenty five Pounds bequeathed 25 00 0
 by Charles Young Esq; and paid by his
 Executor Mr. George Jackson: Part of
 Mrs. Wotton's Legacy, paid by her Executor
 Mr. Wotton, one hundred Pounds: A Le- 100 00 0
 gacy of Mr. Burroughs of ten Pounds, by 10 00 0
 his Executor Mr. Francis Hysb: And a
 Benefaction of five Guineas from an un- 05 05 0
 known Hand, both by Henry Hoare Esq;
 Another of a Guinea from an unknown 01 01 0
 Hand, by Mr. Newman: Another of one
 hundred Guineas, being a second Bene- 105 00 0
 faction from a Person who desires to be
 unknown, by the Right Reverend the Lord
 Bishop of Rochester: Another of twenty 25 00 0
 five Pounds from a Person who desires to
 be unknown, by the Reverend Dr. Lupton. 852 11 6
 For all which Benefactions abovementioned,
 the Society have returned their Thanks
 to the Donors, by the Persons who report-
 ed or paid them, excepting such as came
 from Persons unknown, who are hereby
 desired to accept the Thanks of the So-
 ciety.

Several other Legacies have been reported to the Society within the Time aforementioned, which have not been paid into the Hands of the Treasurer, yet may be properly placed under this Head, *viz.* fifty Pounds bequeathed by the Reverend Mr. *Thomas Milner* Vicar of *Bexhill* in *Sussex*, payable after the Death of his Sister Mrs. *Mary Milner*: Two hundred Pounds bequeathed by the Reverend Dr. *Newey*, late Precentor and Residentiary of *Exeter*: Two hundred Pounds bequeathed by *Francis Pingelly* Esq; deceased: Two hundred Pounds bequeathed by Mr. *Charles Toriano* deceased, late a worthy Member of the Society; and five hundred Pounds *Carolina* Money, bequeathed to the Society by Mr. *John Whitmarsh*, late of the Parish of *St. Paul* in *South Carolina*, to buy Books to be distributed in that Parish.

The Society being impowered by their Charter to Elect such Persons as they shall think desirous to promote their charitable Designs, have in the last Year chose the following Gentlemen Members of their Body, *viz.* The Reverend Dr. *Dibben*; The Reverend Mr. *Breton*, Rector of *St. Mildred Poultry*; Mr. *Isaac Behagbel*, Merchant at *Frankfort*; The Reverend Mr. *Spateman*, Rector of *St. Bartholomew the Great*; The Reverend Mr. *John Morrice*, Lecturer of *St. Bartholomew* behind the *Exchange*; Mr. *Edward Adderly* of *London*.

don Merchant; And *John Colleton* of the Island of *Barbadoes*, Esq;

The Society have complied with the repeated Applications which they have received from several Parishes and Townships in his Majesty's Plantations for Orthodox Clergymen, by sending the Persons following, viz. The Reverend Mr. *John Holbrook* to *Salem*, with a Salary of 60*l.* from whence they received the following pathetick Address:

The humble Address of the Inhabitants of Salem in West New Jerfey, and Parts adjacent, Members of the Church of England; To the Honourable Society for Propagation of the Gospel in Foreign Parts.

Very Venerable Gentlemen,

A Poor unhappy People, settled by God's Providence, to procure, by laborious Industry, a Subsistence for our Families, make bold to apply our selves to God, thro' that very pious and charitable Society, his happy Instruments to disperse his Blessings in these remote Parts, that as his Goodness has vouchsafed us a moderate Support for our Bodies, his Holy Spirit may influence you, to provide us with spiritual Food for our Souls: In this Case our Indigence is excessive, and our Destitution deplorable, having never been so blessed, as to have a Person settled among us, to dispence

' pence the August Ordinances of Reli-
 ' gion; infomuch that even the Name of
 ' it is almost lost among us; the Vertue
 ' and Energy of it over Mens Lives almost
 ' expiring, we won't say forgotten, for
 ' that implies previous Knowledge of it.
 ' But how should People know, having
 ' learn'd so little of God and his Wor-
 ' ship? And how can they learn with-
 ' out a Teacher? Our Condition is truly
 ' lamentable, and deserving Christian
 ' Compassion. And to whom can we ap-
 ' ply our selves, but to that Venerable
 ' Corporation, whose Zeal for the Propa-
 ' gation of the Gospel of Jesus Christ, has
 ' preserv'd so many in these Colonies from
 ' Irreligion, Profaneness, and Infidelity?
 ' We beseech you therefore, in the Name
 ' of our common Lord and Master, and
 ' gracious Redeemer, and for the Sake of
 ' the Gospel, (just ready to die among
 ' us) to make us Partakers of that Boun-
 ' ty to these Parts; and according to the
 ' Motto engraven on your Seal, *Trans-*
 ' *euntes adjuvate nos (pene infideles)*. Be
 ' pleased to send us some Reverend Clergy-
 ' man, according to your Wisdom, who
 ' may inform our Judgments, by preach-
 ' ing to us the Truths of the Gospel; and
 ' recover us all, aged and young, out of
 ' the miserable Corruptions consequent to
 ' a gross Ignorance of it; to whom we
 ' promise all Encouragement according to
 ' our

our Abilities, and all due Respect and
Obedience to his Office, Instructions, and
Person. The Lord in Mercy look upon
us, and excite you, according to your
wonted Piety, to have a compassionate
Regard of our Case; and we pray the
great God to prosper all your pious Un-
dertakings, to promote his Glory, and
the Good of his Church, especially in
this destitute Place of the Pilgrimage
of

*Your most dutiful, and obedient,
bumble Servants, &c.*

The four Gentlemen following having
come over from *New-England* and *Con-
necticut* for Episcopal Ordination, have
been appointed to the Churches hereafter
named, *viz.* To the new Church at *Boston*
in *New-England*, the Reverend Dr. *Cutler*,
with a Salary of Sixty Pounds: To *Strat-
ford* in *Connecticut*, the Reverend Mr. *Sam-
uel Johnson*, with the like Salary: (which
Church became vacant by the Removal of
the Reverend Mr. *Pigot* to *Providence* in
the Colony of *Rhode-Island*, where the
People have raised Subscriptions to build
a Church, and where there is a Prospect
of a very numerous Congregation) To
Bristol in *New-England*, the Reverend
Mr. *John Usber*, with the like Salary, on
the Reverend Mr. *Orem's* Removal to
New-York: The Reverend Mr. *James
Wet-*

Wetmore to be Catechist at *New-York*, in the Room of *Mr. Elias Neau*, and to be Assistant to the Reverend *Mr. Vesey*, with a Salary of Fifty Pounds. The Reverend *Mr. Peter Stoupe*, has also been appointed Missionary to *New Rachel*, with the like Salary: The Reverend *Mr. Ludlam*, Missionary to *St. James Goose-Creek*, in *South-Carolina*; and the Reverend *Mr. Varnod*, Missionary to *St. George's* in the same Province; with the Salary of Fifty Pounds each: And a Salary of Ten Pounds has been allowed to *Mr. Robert Clarke* at *Naraganset* in *New-England*, for teaching poor Children to read, and instructing them in the Church Catechism: As also Fifteen Pounds *per Annum* to *Mr. Thomas Huddleston* at *New-York*, in the Room of his Father deceased, for instructing forty poor Children in the Church Catechism.

Besides the settled Salaries which the Society have this Year appointed to the several Missionaries and Schoolmasters abovementioned, they have been at a considerable Expence in providing Libraries for their Missionaries, Common-Prayer Books, and other Books of Devotion, to be distributed among such poor People and others, as seem to be in the greatest Want of them, and where they may probably have the best Effect. And as there are several vacant Churches in the Plantations, they have found it necessary to give Gratuities,

tuities to some of their Missionaries and others, for the Supply thereof; As to the Reverend Messieurs *Hesselius* and *Leidenius*, two *Swedish* Ministers, ten Pounds each, for supplying the Churches of *Salem* in *New Jersey* and *Apoquinony* in *Pennsylvania*; and the Reverend Mr. *Hesselius* being lately order'd to return to his Native Country, after twelve Years Service to the Church in *America*, Thirty Pounds has been given him towards his Support here, and to enable him to transport himself and Family to *Sweden*: To the Reverend Mr. *Ponderous*, a *French* Minister at *St. James Santee* in *South Carolina*, Ten Pounds: To the Reverend Mr. *Barclay*, late Missionary at *Albany*, Thirty Pounds: For the Sickness, Funeral Charges, &c. of the Reverend Mr. *Brown*, who came over from *Connecticut* for Episcopal Orders, Thirty seven Pounds sixteen Shillings: And to the Reverend Mr. *Bartow*, for his Service at *New Rochel*, Ten Pounds.

Within the Time aforementioned, the Society have received from their several Missionaries the following Accounts of the State of their Parishes, and the Success which has attended them in the Exercise of their Ministerial Function, *viz.*

From the Clergy of *South Carolina*, That the Church in that Province is in a flourishing Condition, under the Government of his Excellency *Francis Nicholson*, Esq; whose

whose Interest and good Offices are always ready; who not only embraces all Opportunities that offer, but seeks for Occasions to promote the Interest of Religion, and of the Society in particular.

From the Reverend Mr. *Guy*, Minister of *St. Andrews* Parish in *South Carolina*, That the State of his Church is much the same as when he wrote last; that the Number of Communicants at *Easter* were 18; and that he hath baptized 10 Children, and one Adult Negro Man, and Negro Woman, and has lately received into the Church one *Isaac Emanuel*, after his having made a publick and solemn Renunciation of the *Romish* Religion, which he had embraced, having been baptized at *Prague* in *Germany* by a *Romish* Priest.

From the Reverend Mr. *Pownall*, Minister of *Christ Church*, *South Carolina*, That he has baptiz'd 10 Children, and one Adult Person; that he had 19 Communicants on *Easter Day*, and hopes the Number will increase.

From the Reverend Mr. *Hasel*, Minister of *St. Thomas*, *South Carolina*, That the Number of his Communicants are about 40; that his Parish consists of about 100 Families, including those of *Orange Quarter*, about 70 of which profess themselves of the Church of *England*.

From the Reverend Mr. *Hunt*, Minister of *St. John's*, *South Carolina*, That his
Parish

Parish consists of about 90 Families, most of which are Members of the Church of *England*; that he had about thirty Communicants at *Easter* last; that he has baptized 9 Children; that he catechizes the Children every *Sunday*, and has brought about a dozen of them to say the Church Catechism, with *Lewis's* Exposition; and that a sober sensible Negro, who can read and comes to Church, is a Catechumen under Probation for Baptism, which he desires.

From the Reverend Mr. *Newman*, Minister in *North Carolina*, That since his last he has baptized 269 Children, one Woman, and three Men, who gave a very good Account of their Faith; and two Negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and gave good Sureties for their further Information: That he designs shortly for *Barb* County, where he is greatly wanted, there being, as he is inform'd, at least 300 Children waiting his coming among them to be baptized.

From the Reverend Mr. *Becket*, Minister in *Sussex* County in *Pensilvania*, That he has baptized, since his last, 48, two whereof are Mothers of several Children each, one white Servant, and two Negro Slaves; that the Number of the Communicants is about that the Number of those who are Masters of Families, and profess

profess themselves Members of the Church of *England*, are about 130, besides many single Persons, Servants, and Negroes, that constantly attend Divine Service: And that in general, there is a very great Reformation among his Parishioners since his coming.

From the Reverend Mr. *Wayman*, Minister at *Oxford* in *Pensilvania*, That his Congregation increases, and are inclinable to purchase a Glebe, and Place for the Accommodation of a Minister, Mrs. *Mellows*, a Widow Gentlewoman, having already given Eighty Pounds Proclamation Money for that Purpose.

From the Clergy of *Pensilvania*, That the Churches at *Newcastle*, *Chester*, *Oxford*, and *Sussex*, in that Province, are in a flourishing Condition; and that the Churches at *Kent*, *Apoquinomy*, and *Radnor*, are in very great Want of Missionaries; besides two other Churches which have been lately built at some Distance from *Philadelphia*.

From the Reverend Mr. *Skinner*, Minister at *Amboy* in *New Jersey*, That the People seem well disposed, and the Congregation increases very considerably; That the Congregation at *Piscatogua* also grows daily, where they are now building a Church, and in all Probability will be as numerous as any in those Parts.

From

From the Reverend Mr. *Poyer*, Minister at *Jamaica* on *Long Island*, in the Province of *New-York*, That the Number of the Communicants are betwixt 80 and 90; that he has baptized 45 Children, and 7 Adult Persons.

From the Reverend Mr. *Thomas*, Minister at *Hempstead* on *Long Island*, That within 18 Months past he has baptized at least 160, many of which were Adult Persons; and that he endeavours, as much as in him lies, to inculcate into the People a Sense of the Benefit and Privilege of the Sacraments, and finds them in the main convinced of the Wholesomeness and Necessity of those Ordinances.

From the Reverend Mr. *Bartow*, Minister at *West-Chester*, That they are Repairing the Church there with the voluntary Contributions of the People, procured chiefly by the Zeal and Care of Mr. *Forster*, the Schoolmaster there; that in the Year 1722, he baptized twenty one Persons, four whereof were Adults, one a Negro Man.

From the Reverend Mr. *Jenney*, Minister of *Rye*, That his Congregation is generally about three hundred, and seems to increase; that the Number of his Communicants is twenty five; that he has lately been at a new Settlement near him in the Woods, where he had good Success, having baptiz'd a whole Family, Parents and

D

Chil-

Children; and he hears that more of them intend to make a Confession of their Faith in Order to Baptism.

From Mr. *Charles Taylor*, Schoolmaster at *Staten-Island*, That he taught last Year 43 Scholars, and instructed them in the Church Catechism, with the Explanation thereof, and to join in the Publick Worship; several of which he teaches without any Consideration but the Society's Bounty; and upon that Account, he keeps a Night School for the Instruction of Negroes, and of such as cannot be spared from their Work in the Day Time.

From Mr. *Huddleston*, Schoolmaster at *New-York*, That he teaches forty poor Children, recommended to him by the Mayor of *New-York*; and that he has no other Encouragement for that Service, but the Annual Allowance of the Society; and that since the Death of Mr. *Neau*, he teaches the Negroes in the Steeple of the Church every *Sunday* before Sermon, and after Sermon at his own House.

From the Reverend Mr. *Pigot*, Minister of *Stratford* in *Connecticut*, That the Number of his Communicants is sixty seven; that he has baptized twenty one Infants, and one Adult Person; that the People of *Fairfield*, *Ripton*, and *Newton*, are very desirous of a Minister, many of them having conform'd to the Church of *England*; that

that he has visited them several Times, and administered both Sacraments.

From the Reverend Mr. *Mossin*, Minister at *Marble-Head* in *New-England*, That the last Year he baptized thirty two Infants, and fourteen Adults; and received five into Communion, and has reduced many from a disorderly loose, to a more strict and regular Behaviour; and by his instructing the Youth in the Principles of Religion, and the Doctrines of the Church, he has gathered a large Number of Catechumens.

From the Reverend Mr. *Honeyman*, Minister at *Newport* on *Rhode-Island*, That within two Years past he hath baptized eighty two, of which nineteen were Adults, three of them Negroes, two *Indians*, and two *Malattos*; that there are properly belonging to that Church above fifty Communicants that live in that Place, exclusive of Strangers; that the People growing too numerous for the Church, and others offering to join them if they could be accommodated with Room, he proposed the Building a new Church, and has obtain'd near 1000 *l.* Subscriptions for that Purpose, tho' it is suppos'd the Building will cost twice that Money; that the Materials are getting ready, and the Workmen will begin upon them in the Spring.

From the Reverend Mr. *Mac Sparran*, Minister at *Naraganset*, That he has

baptiz'd there the last Year 7 Adult Persons, one a *Malatto* Woman, and 6 Children; and at *Bristol*, 3 Adults, and 5 Children: That the Number of those who profess themselves of the Church of *England* is about 260; and that he has had three new Communicants in the last Year, and has so far prevailed, as to have several Children during *Lent* Season come to Church every *Sunday*, and publickly repeat the Church Catechism; which they perform'd with such Decency and Distinctness, that the People are wonderfully enamour'd with that Method of training up Children.

The Society observing, from the Accounts transmitted to them from *Barbadoes*, that the Building of the College there is near finished, and apprehending that there will not be Occasion to give the Commissioners any further Trouble to supervise that Work, have order'd their Thanks to be return'd to those Gentlemen, for the great Care and Pains they have taken in superintending the Building, and to dissolve that Commission; and have sent over Oil and Colour to Mr. *Smalridge*, for painting the outside Work of the College; and have directed their Attorneys to proceed to finish the Chappel, but not to expend above two hundred Pounds *Barbadoes* Money yearly in that Work.

The

The Auditors of the Society having examined their Accounts from the 31st of *January* 1722, to the 29th of *January* 1723, the State thereof is as follows.

Receipts.

	l.	s.	d.
By Dividend and Interest of <i>South Sea</i> Stock, Lottery Annuities, and Money lent to the <i>Barbadoes</i> Estate	618	13	03
By casual Benefactions, Le- gacies, &c. — — —	852	11	06
By Moneys paid at the En- trance of Members — — —	4	04	00
By Sale of <i>South Sea</i> Stock, Part of Mr. <i>Symond's</i> Le- gacy, mentioned in former Accounts — — —	484	07	06
By Annual Subscriptions of the Members — — —	484	13	00
By Rent — — — — —	46	12	02
	2491	01	05
To which add the Ballance of the last Account — — —	5397	14	00
And the same make together	7888	15	05

Disbursements.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Payments of yearly Sa- laries to Missionaries, Ca- techists, Schoolmasters, &c. } and accidental Charges —	2337	16	05
Remaining in Cash, and Money lent to the <i>Bar-</i> <i>badoes</i> Estate, &c. besides 1000 <i>l.</i> bequeath'd by the Lady <i>Lanesborough</i> , laid out in the Year 1722, in Lottery Annuities, and since paid off, the Interest of which is only to be ap- ply'd to the Designs of the Society —	5559	19	00
Total —	7888	15	05

Yearly Income.

By Annual Subscriptions of their Members —	492	08	00
By yearly Rent of Land —	55	00	00
	547	08	00
By Interest of 1000 <i>l.</i> left by the Lady <i>Lanesborough</i> —	50	00	00
Total —	597	08	00
	<i>Yearly</i>		

Yearly Expences.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Annual Salaries to Mis- sionaries, Catechists, and Schoolmasters — — — — —	1790	00	00
By yearly Salaries to the Treasurer, Secretary, and Messenger — — — — —	180	00	00
Total — — — — —	1970	00	00

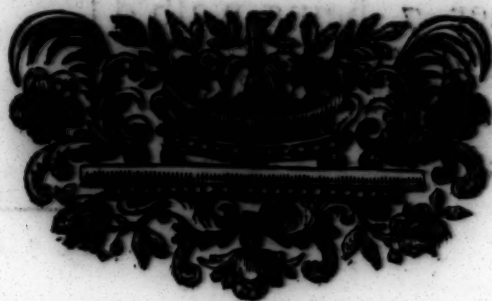
*The BARBADOES Account.**Receipts.*

By Sale of 22 Hogsheads of Sugar, remaining unfold the 31 st of <i>January</i> 1722, 3 Hogsheads being Part of 10 shipt in the <i>St. Quintin</i> , the other 7 being wash'd out, and 154 Hogsheads made last Year, in all 179 Hogsheads — — — — —	2876	06	01
---	------	----	----

Disbursements.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Paid the Treasurer the Balance due to him the 31 st of <i>January</i> 1722. ————	223	11	09
Paid to the Society's Account for Interest, and part of the Principal borrowed	783	01	01
Paid for sundry Disbursements for the Plantations, and the College in <i>Barbados</i> ————	1830	16	06
Ballance remaining in the Treasurer's Hands ————	2837	09	04
	38	16	09
Total ————	2876	06	01

NOTE. The *Barbados* Estate is not applicable to the general Uses of the Society, the Supporting of Missionaries, Schoolmasters, &c. but is appropriated to particular Uses mention'd in General *Codrington's* Will.



A List of the Missionaries.

57

The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List the 29th of January 1723.

New-England.

Yearly Salaries:

L.

MR. Honeyman, Missionary at Rhode-Island	70
Mr. Mossom, Missionary at Marble-Head	50
Mr. Mac Sparran, Missionary at Naraganset	70
Mr. Mills, Schoolmaster at Boston	15
Mr. Plant, Missionary at Newbury	60
Dr. Cutler, Missionary at the New Church in Boston	60
Mr. Pigot, Missionary at Providence	60
Mr. Usber, Missionary at Bristol	60
Mr. Johnson, Missionary at Stratford in Con- necticut	60

New-York.

Mr. Bartow, Missionary at West-Chester	50
Mr. Forster, Schoolmaster at West-Chester	10
Mr. Poyer, Missionary at Jamaica, Long-Island	50
Mr. Thomas, Missionary at Hempsted, Long Island	50
Mr. Gilderleve, Schoolmaster at Hempsted	10
Mr. Taylor, Schoolmaster at Staten-Island	15
Mr. Cleator, Schoolmaster at Rye	15
Mr. Huddleston, Schoolmaster at New-York	15
Mr. Jenney, Missionary at Rye	50
Mr. Wetmore, Catechist at New-York	50
Mr. Stoupe, Missionary at New Rochel	50

New-

New-Jersey.

Mr. Tulbot, Missionary at Burlington	60
Mr. Ellis, Schoolmaster at Burlington	20
Mr. Vaughan, Missionary at Elizabeth-Town	60
Mr. Skinner, Missionary at Amboy	60
Mr. Holbrook, Missionary at Salem	60

Pennsylvania.

Mr. Ross, Missionary at New-Castle	70
Mr. Humphreys, Missionary at Chester	60
Mr. Wayman, Missionary at Oxford and Radnor	60
Mr. Becket, Missionary at Lewis-Town	60

South-Carolina.

Mr. Hazel, Missionary at St. Thomas's	50
Mr. Pownall, Missionary at Christ-Church	50
Mr. Gay, Missionary at St. Andrews	50
Mr. Ludlam, Missionary at Goose-Creek	50
Mr. Hunt, Missionary at St. John's	50
Mr. Morrit, Schoolmaster at Charles-Town	30
Mr. Varnod, Missionary at St. George's	50

North-Carolina.

Mr. Newsam, Missionary	80
------------------------	----

1790

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A

A LIST of the Members of
the Society for the Propagation of the
Gospel in Foreign Parts, drawn up in an
Alphabetical Order.

*Note. The Members first incorporated by the Charter, are distinguished from such as have been since elected by an Asterisk *.*

A.

Right Revd. the Lord Bishop of St.
Asaph.

Dr. Achenbach, Chaplain and Ecclesiastick
Counsellor to the King of Prussia.

Mr. Edward Adderly.

Abel Alleyne, Esq;

Roger Altham, D. D. Archdeacon of Mid-
dlesex.

Montieur Ancillon, Chaplain to the King of
Prussia.

Francis Annesley, Esq;

Edward Arrowsmith, M. A.

Francis Astry, D. D. Treasurer of St. Paul's.

Israel Anthony Aufrere, M. A.

Joseph Ayloffe, Esq;

Major John Ayscough.

B.

* **R**ight Reverend *George*, Lord Bishop
of Bath and Wells.

Right

Right Revd. *Hugh*, Lord Bishop of *Bristol*.
 Right Revd. Dr. *Bilberge*, Bishop of *Streg-*
netz in *Sweden*.

John Baker, B. D.

Colonel *John Barnwell*.

Edward Barker, Esq;

Dr. *Basbuisen*, Professor of *Anbalt's* College.

Mr. *John Basket*.

James Basnage, M. A. at the *Hague*.

Sir *Edward Becher*, Alderman of *London*.

Mr. *Isaac Behagbel*, Merchant at *Frankfort*.

Dr. *Bentheim*, Provost at *Brunswick*.

Richard Bently, D. D. Archdeacon of *Ely*.

William Berriman, D. D.

John Biby, M. A.

Thomas Bisse, D. D. Chancellor of *Hereford*.

— *Blanc*, M. A.

Jonathan Blenman, Esq;

Frederick Bonet, Esq;

* *George Booth*, D. D. Dean of *Bristol*.

Matthew Brailsford, D. D. Dean of *Wells*.

William Bramston, D. D. Prebendary of
Worcester.

* *Thomas Bray*, D. D.

Robert Breton, M. A.

Rad. Bridges, M. A.

John Bridger, Esq;

* *Thomas Bromfield*, Esq;

* *Whitlocke Bulstrode*, Esq;

C.

MOST Revd. *William*, Lord Arch-
 bishop of *Canterbury*, President.

Right

Members of the Society.

61

Right Revd. *John*, Lord Bishop of *Carlisle*.

Right Revd. *Edward*, Lord Bishop of *Co-*
centry and Litchfield.

Most Revd. *William*, Lord Archbishop of
Cassel.

Right Hon. *John* Lord *Carteret.*

Right Revd. *Francis*, Lord Bishop of *Chester.*

Right Revd. — Lord Bishop of *Cloyne.*

Mr. *Richard Cambridge*, Merchant.

Nathaniel Castleton, Esq;

John Chardin, Esq;

Mr. *Matthew Christoffers*, Merchant at
Amsterdam.

* *Sir Thomas Clarke.*

Samuel Clarke, D. D.

Francis Clerke, LL. D.

Godfrey Clermont, M. A. at *Amsterdam.*

William Colnet, D. D.

* *John Comings*, Esq; Serjeant at Law.

John Colleton, Esq;

Sir Clement Cotterel.

* *Rowland Cotton*, Esq;

Monfieur Coulez, Dean of the *French Mini-*
sters at Hall.

Daniel Coxe, Esq;

Honourable *Charles Craven*, Esq;

Sir Thomas Cross, Bart.

D.

Right Revd. *William*, Lord Bishop of
Durham.

Right Revd. *Richard*, Lord Bishop of *St.*
Dauids.

Most

Most Revd. *William*, Lord Archbishop of
Dublin.

* Right Hon. *William* Lord Digby.

Daniel Debat, M. A.

Peter Lewis Debons, M. A.

Francis Dickins, Esq;

Abraham de St. Denis, M. A.

— *Dibben*, D. D.

Sir *John Dolben*, Bart. D. D.

Philip Dwight, D. D.

E.

Right Revd. *Thomas*, Lord Bishop of
Ely.

* Right Revd. *Lancelot*, Lord Bishop of
Exeter.

Vigerns Edwards, Esq;

Monsieur *L'Enfant*, Chaplain to the King
of *Prussia*.

Mr. *John Evans*, Merchant.

F.

Peter Feuillerade, M. A.

* *Thomas Frank*, M. A. Archdeacon
of *Bedford*.

G.

Right Revd. *Joseph* Lord Bishop of
Gloucester.

* Right Hon. *Francis* Lord Guilford.

The Reverend Mr. *Ezekiel Galatine* of *Geneva*.

* *John Gaskarth*, D. D.

* *Edward*

Members of the Society

63

* *Edward Gee*, D. D. Dean of *Lincoln*
and Prebendary of *Westminster*.

Mr. Thomas Gilbert.

Thomas Gilpin, Esq;

Henry Godolphin, D. D. Dean of *St. Paul's*.

Thomas Gooche, D. D. Archdeacon of *Essen*.

Charles Gooking, Esq;

William Gordon, M. A.

Thomas Greene, Esq;

The Honourable *Mr. Gubnan*, Resident for
His Majesty at *Frankfort*.

H.

Right Revd. and Hon. *Henry*, Lord Bi-
shop of *Hereford*.

Robert Hales, Esq;

Hugh Hall, Esq;

John Hancock, D. D.

John Hanger, Esq;

Francis Hare, D. D. Dean of *Worcester*.

Robert Hardisty, Esq;

Mr. Auditor Harley.

* *Gideon Harvey*, M. D.

William Hay, M. A.

John Hay, M. A.

Thomas Hayley, D. D. Residentiary of *Chi-*
chester.

— *Heidenus*, D. D.

Humphrey Hensbman, LL. D. Chancellour
of *London*.

Monsieur L' Hermitage.

William Heysham, Esq;

Richard Hill, M. A. Fellow of *Eton*.

Henry

Henry Hoare, Esq;

* *Mr. John Hodges, Merchant*

John Hungerford, Esq;

Robert Hunter, Esq;

* *Sir William Hustler, Bart.*

Michael Hutchinson, D. D.

Archibald Hutcheson, Esq;

I.

Daniel Jablonski, D. D. Chaplain to
the King of Prussia.

John Jeffery, D.D. Archdeacon of Norwich.

Nicholas Jeffries, Esq;

Edward Jennings, Esq;

* *Thomas Jervois, Esq;*

Robert Johnson, Esq;

Charles Irvine, M. A.

K.

* **R**ight Hon. Sir Peter King, Lord Chief
Justice of the Common Pleas.

Abel Ketelby, Esq;

* *Richard King, M. A.*

*John King, D. D. Master of the Charter-
House.*

L.

Right Reverend Edmund, Lord Bishop
of London.

Right Reverend William, Lord Bishop of
Landaff.

Robert Lasinby, M. A.

* *Mr. Benjamin Lawdell, Merchant.*

* *Thomas*

* *Thomas Lynford*, D. D. Archdeacon of
Barum.

Col. Cbristian Lilly.

Samuel Lisle, D. D.

* *Thomas Littel*, D.D. Prebend. of *Norwich.*

Sir Nathaniel Lloyd, LL. D.

Mr. Henry Loe, Merchant.

Samuel Low, B. D.

Revd. Amy Lullin of *Geneva.*

William Lupton, D.D. Prebendary of *Dur-*
ham.

M.

* *SIR Humphrey Mackworth.*

John Mandevile, D. D. Chancellor
of *Lincoln.*

Thomas Mangey, LL. D. Prebendary of
Durham.

* *Margaret* Professor *Oxon.*

* *Margaret* Professor *Cantab.*

John Marshal, LL. D.

Nathaniel Marshal, D. D.

Burrel Masingbeard, Esq;

John Mason, M. A.

Richard Mayo, M. A.

John Morrice, M. A.

Anthony Meek, Esq;

Dr. Meig at *Heydelburg.*

Conrade Mell, D. D. Inspector over the Re-
formed Churches of *Hersfield, Hestia.*

John Meller, Esq;

* *William Melmoth*, Esq;

Philip Menard, M. A.

Sir John Meres.

E

John

John Millington, D. D.

Abbot Molanos at Brunswick.

* *John Montague, D. D. Dean of Durham.*

Ferdinand Mountmoulin of Neufchatel.

Arthur Moor, Esq;

Col. Lewis Morris.

Robert Moss, D. D. Dean of Ely.

N.

Right Revd. *John*, Lord Bishop of
Norwich.

William Needham, M. A.

* *Daniel Nichols, Esq;*

Honourable Francis Nicholson, Esq; Gover-
nour of South-Carolina.

O.

Right Revd. *John*, Lord Bishop of *Oxon.*
Monseur Olearius, Professor of Leipsick.

Edward Oliver, B. D.

J. F. Osterwald at Neufchatel.

* *Sir Arthur Owen, Bart.*

P.

Right Hon. *Thomas* Earl of *Pembroke.*

Right Revd. White, Lord Bishop of
Peterborough.

Mr. William Parrot, Merchant.

Zachariah Pearce, M. A.

John Pelling, D. D. Canon of Windsor.

Ralph Perkins, D. D. Prebendary of Ely.

* *Sir John Philipps, Bart.*

Honourable Col. Richard Philipps.

The

Thomas Pigot, M. A.

Benedict Pictet, D. D. at Geneva.

Thomas Pitts, Esq;

G. Polier, Professor at Lausanne.

Humphrey Prideaux, D.D. Dean of Norwich.

Q.

Right Hon. Marquis *du Quesne.*

R.

* **R**ight Revd. *Samuel*, Lord Bishop of *Ro-*
chester, Dean of *Westminster.*

Thomas Railton, Esq;

Gilbert Ramsay, M. A.

* *Regius Professor Oxon.*

* *Regius Professor Cantab.*

Peter Rival, M. A.

— *Rogers, M. A.*

Richard Rooth, Esq;

S.

Right Revd. *Thomas*, Bishop of *Sodor*
and *Man.*

Revd. Mr. *John Sarasin* of *Geneva.*

Right Revd. Dr. *Swedborg*, Bishop of *Scara*
in *Sweden.*

Timothy Salter, Esq;

Lewis Saurin, M. A.

Monfieur Scardius, Chaplain to the King
of *Prussia.*

Monfieur Scheurer, Professor at *Berne.*

Monfieur Schmidtman, Ecclesiastick Coun-
sellour to the King of *Prussia.*

E 2

John

John Sharp, Esq;
William Sharpe, Esq;
Thomas Sherlock, D. D. Dean of *Chichester*.
 — *Shippen*, D. D. Principal of *Brazen-
 Nose College*, *Oxon*.
 Honourable *Samuel Shute*, Esq; Governour
 of *New-England*.
 * *Frederick Slave*, M. D.
Joseph Smith, D. D.
 Right Honourable *Edward Southwell*, Esq;
Thomas Spateman, M. A.
 Monsieur *Sperlee*, Counsellour to the King
 of *Prussia*.
 Honourable Col. *Spotswood*.
 * *George Stanhope*, D. D. Dean of *Canterbury*.
 * *William Stanley*, D. D. Archdeacon of
London, and Dean of *St. Asaph*.
William Stratford, D. D. Canon of *Christ-
 Church*.
Philip Stubbs, M. A. Archdeacon of *St.
 Albans*.

T.

* **R**ight Hon. *Thomas*, Earl of *Thanet*.
Edward Tenison, D. D. Archdeacon
 of *Carmarthen*.
 * *Mr. John Trimmer*, Merchant.
L. Tronchin, D. D. at *Geneva*.
Nicholas Trot, Esq;
J. A. Turretin, D. D. at *Geneva*.

U.

Right Hon. *George Verney*, Lord *Willough-
 by of Broke*, and Dean of *Windsor*.
 Right

Right Revd. Dr. *Ursini*, Bishop in *Prussia*.

Samuel Verensfeldts, D. D. at *Basil*,

* *James Vernon*, jun. Esq;

W.

* Right Revd. *Richard*, Lord Bishop of *Winton*.

Right Revd. *John*, Lord Bishop of *Worcester*.

Edward Waddington, D. D.

William Walker, Esq;

Joshua Walker, B. D.

John Walter, Esq;

Thomas Wentworth, Esq;

Robert Weston, Esq;

Mr. *George White*, Merchant.

Francis Wilkinson, Esq;

George Wright, Esq;

Thomas Wroughton, M. A.

Y

* MOST Revd. *William*, Lord Archbishop of *York*.

John Younger, D. D. Dean of *Sarum*.



28

SEVERAL Charitable Persons being inclined to leave Legacies to this Society, the Society have thought proper to publish a Form how such Legacy may be expressed, to prevent any Scruple which may arise concerning the same:

ITEM. *I give to the Society for the Propagation of the Gospel in Foreign Parts, the Sum of*
to be apply'd towards carrying on the Charitable Purposes for which they were Incorporated.

If Lands or Tenements are intended to be given, then thus:

I Give and devise all those, &c. (here the Lands, Tenements, or Hereditaments, are to be described, as the Case requires) *unto the Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.*

N.B. William Tryon, Esq; Merchant, in Lime-street, London, is Treasurer of the Society.

SERMONS preached before *The Society for
the Propagation of the Gospel in Foreign
Parts.*

I. **A** Sermon preach'd before the Society, on
Friday Feb. 20. 1701. at St. Mary-le-Bow,
by *Richard Willis, D. D. Dean of Lincoln.*

III. A Sermon preach'd before the Society at *St.
Mary-le-Bow, Friday, Feb. 18. 1703.* By the Right
Reverend *Gilbert Lord Bishop of Sarum.*

IV. A Sermon preach'd before the Society, *Fri-
day Feb. 16. 1704.* By the Right Reverend *John*
Lord Bishop of *Litchfield and Coventry.*

V. A Sermon preach'd before the Society, *Friday
Feb. 15. 1705.* By the Right Reverend *John Lord*
Bishop of *Chichester.*

VI. A Sermon preach'd before the Society, *Fri-
day Feb. 21. 1706.* By the Right Reverend *William*
Lord Bishop of *St. Asaph.*

VII. A Sermon preach'd before the Society,
Friday Feb. 20. 1707. By *William Stanley, D. D.*
Dean of *St. Asaph.*

VIII. A Sermon preach'd before the Society,
Friday Feb. 18. 1708. By *Sir William Daves, Lord*
Bishop of *Chester.*

IX. A Sermon preach'd before the Society, *Fri-
day Feb. 17. 1709.* By the Right Reverend *Charles*
Lord Bishop of *Norwich.*

X. A Sermon preached before the Society, *Fri-
day Feb. 15. 1710.* By the Right Reverend *William*
Lord Bishop of *St. Asaph.*

XI. A Sermon preached before the Society, *Fri-
day Feb. 17. 1711.* By *White Kennet, D. D. Dean*
of *Peterborough.*

XII. A Sermon preached before the Society,
Friday Feb. 20. 1712. By the Right Reverend *John*
Lord Bishop of *Ely.*

XII. A

XIII. A Sermon preached before the Society,
Friday Feb. 10. 1713. By *George Stanhope, D. D.*
Dean of *Canterbury*.

XIV. A Sermon preached before the Society,
Friday Feb. 18. 1714. By the Right Reverend *St.*
George, Lord Bishop of Clogher in Ireland.

XV. A Sermon preached before the Society,
Friday Feb. 17. 1715. By *Thomas Sherlock, D. D.*
Dean of *Chichester*.

XVI. A Sermon preached before the Society,
Friday Feb. 15. 1716. By *Thomas Hayley, A. M.*
Canon Residentiary of *Chichester*, and Chaplain
in Ordinary to his Majesty.

XVII. A Sermon preached before the Society,
Friday Feb. 21. 1717. By the Right Reverend
Philip Lord Bishop of Hereford.

XVIII. A Sermon preached before the Society,
Friday Feb. 17. 1718. By the Right Reverend *Ed-*
ward Lord Bishop of Litchfield and Coventry.

XIX. A Sermon preached before the Society,
Friday Feb. 19. 1719. By the Right Reverend
Samuel Lord Bishop of Carlisle.

XX. A Sermon preached before the Society,
Friday Feb. 17. 1720. By *Edward Waddington, D. D.*
Fellow of *Eton College*, and Chaplain in Ordinary
to his Majesty.

XXI. A Sermon preached before the Society,
Friday Feb. 16. 1721. By the Right Reverend
Hugh Lord Bishop of Bristol.

XXII. A Sermon preached before the Society,
Friday Feb. 15. 1722. By *John Waugh, D. D.* Dean
of *Gloucester*, and Chaplain in Ordinary to his
Majesty.

XXIII. A Sermon preached before the Society,
Friday Feb. 21. 1723. By the Right Reverend
Thomas Lord Bishop of Ely.

y.
D.

y.
D.

y.
D.

y.
M.

in

y,
nd

y,
ad-

ty,
nd

ty,
D.

ary

ty,
nd

ty,
can

his

ty,
end

7

1